[illegible] Barcode NES

to soak a sip of water, followed by another of dried fish, 726
chewed it four times, and washed it down with water. This was 789
four times repeated so that the provender consisted of four mouthfuls of salmon, each chewed four times, and four sips of water. It was most important that no mouthful be taken into the mouth that could be swallowed at a single gulp. During meals, the host-man passed the [illegible] which he had taken from the oven to the guilder-brothers who ate and drank in the same manner, except that they chewed with the other side of the mouth, corresponding to the fact that he guilded on the other side of the canoe to the man in the bow. As the food and drink was passed [illegible] to the captain. If possible, he was required to eat whatever was left, though if there was too much, he threw the remainder over his shoulder into the water. He was also expected to allow whatever water was passed to him, but if there was much he would lie back, his head projecting over the end, and pour it out over his face so that it fell into the canoe. As the food and drink were completely consumed, it was [illegible] to avoid the enemy would be annihilated. If the host-man had failed to take out enough calmon and water, the captain must some of it, since no natural portion could be served.

Each captain took with him a supply [illegible] and cooked 726
cedar-bark which was stored in the bow of canoe. During 714
the course of the day, the party would [illegible] the chief decide 124
upon some decoration made by combining [illegible] ends of the two
colours of bark to serve as a distinguishing [illegible] for members
of the same canoe. His task was [illegible] so he thought
would suffice, and the bow-man was the first [illegible] the symbol.
The second guilder followed, and each in [illegible] did the same in
order of his position in the canoe. If one [illegible] had been taken,
the captain had to wear colours of shame [illegible] was left over; if
two [illegible], he had to do without. During [illegible] several dem-
onstrations, the party continued until nightfall, [illegible] a secluded spot 726
was chosen for camping. Wood was [illegible] and fires built, 784
but no light was ever struck and the men lay around the 722

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NEA Bella coola NEA

cold sticks to sleep. Meanwhile, their wives at home were required to be very careful, since a woman's heedless playing would cause injury to her husband, and faithlessness, his death. These restrictions were obligatory during the absence of the expedition.

As the party neared the enemy's country, they would conceal the craft under projecting trees by day and travel only at night. When within striking distance, a scouting canoe was sent forward to learn the hostile dispositions, the best means of approach, and so forth. This was usually done at dusk, and when the scouts had returned, the party would steal quietly through the forest and hide behind the unsuspecting village. At dawn the leader would give the signal, and the attackers would rush forward with a fierce shout, killing all the men and seizing women and children as slaves. When captives were taken by slave members of the expedition, they belonged to the latter's masters. The victors would cut off the heads of their victims, seize what loot they could, set fire to the village and rush home before support could arrive from neighbouring towns. At first, the slaughter was usually a somewhat unpleasant task, but as the warriors became inflamed with the heat of battle, they began to delight in killing, and even women and children frequently suffered.

The exulting victors sped homewards, rejoicing at their success but somewhat fearful that they might be cut off by overwhelming reinforcements. During the journey, each warrior who had taken a head removed the scalp by cutting the skin around the cranium close above the eyebrows and ears. These trophies were washed at the rock *Skalcomsmoots* on the forel below Bella Coola. When within sight of home, the captain stood up in the canoe and sang again his *ts'ela* song, a symbol of victory as the bloody scalps were held aloft. Women and children would rush forth to greet the conquerors who landed amid scenes of wild enthusiasm and rejoicing.

Prisoners of war became the property of those who had taken them, with the exception of those captured by slaves